2: Maguire G-5 (ca, 1926) 1927-28
FL6 Dorobo FL6

411 [386] through use and continuous contact with hands and bodies which are frequently anointed with *Ol-hâria*.[1]

[237] The bowstring (*inet*) is made from the sinew embedded in the dorsal muscles of an ox, eland, greater kudu or hartebeest. Occasionally it may be manufactured from the tendon of a giraffe's leg.

[415] The quiver (*mootisi*)[2] is a cylinder of ox-, eland- or kudu-skin about two-and-a-half feet in length and capable of containing from fifteen to thirty arrows. A strap runs down one side and is attached to the removable cap. When this cap is put on, the strap, taut over the wearer's shoulder, keeps it in place. The quiver is the same in all respects as that used by the Masai, and an illustration of it will be found on p. 356 of *The Masai; their Language and Folklore* (Hollis).

The arrows (*hâtik*; sing. *hâte*) vary in length according to the size of the owner. They are generally between twenty and thirty inches long. Many kinds of wood are used for the making of the arrow-shaft (*muliandoi*). The arrow-head (*sipalda*), which is made from any scraps of iron that can be obtained (since the decline of the *Il-Kunôno*,[3] no iron is smelted in Tanganyika Masailand, and swords and spears are made, almost exclusively, by the Chaga and the Wanguu), consists of a single barb. The hole bored in the shaft to receive it is reinforced with sinew (*Mâisie*) from the leg of an ox. This is bound round the aperture, and then the work is smeared with a kind of gum (*itî*) obtained from the *Ñgoisiandoi*[4] tree. The arrow feathers are those of the vulture (*Arat'chot*) or the long-legged insect-eating bird called *Endera'hi*. The feathers are bound to the shaft with thin gut and the whole (including the nock) is then coated with a sticky paste obtained by chewing a tuber (*sikôitie*). This paste is smeared on and allowed to dry in the sun, when the result is surprisingly strong and well-knit.

[531] Dorobo arrows are workmanlike and extremely strong, but they are seldom if ever embellished or ornamented in any way.

The arrow-head is generally (when coated with fresh poison)

[1] See note, p. 138 *loc. cit.*
[2] Cf. the Masai *Ol-mitian*.
[3] See note 2, p. 251.
[4] Cf. the Masai *Ol-ngoswa* (*Balanites sp.*; Hollis). The same tree.

2:Maguire G-5 (ca. 1926) 1927-28
FLÁ Dorobo FLÁ

difficult matter to explain how the *Méoiro* of Talamai penetrated so far south—assuming them to have been Nandi originally. In addition to the other points of resemblance between the *Méoiro* and the Nandi that may have been noted throughout this paper, it may be of interest to state that the *Méoiro* possess and use a four-stringed lyre[1] of much the same shape and construction as that illustrated on p. 39 of Sir Claud Hollis's work on the Nandi. The *Méoiro* are skilful performers on this lyre, which is quite foreign to the Masai. The other Nandi musical instruments (with the exception of the war-horn) are not known to the *Méoiro*, as far as I have been able to discover.

I have said elsewhere that the bulk of the Kenya Dorobo would seem (according to the statements made by the Dorobo from whom the present information has been derived) to be *Aramanik* and *Balaidga*. This was with reference to the Dorobo living among the Kenya Masai and was not intended to include such Dorobo as there may be among the Nandi to-day.

On one occasion I was lured to walk over twenty miles by the promise of being shown some "rock-paintings" alleged to have been made by the *Méoiro* or other Dorobo and to be extremely ancient. My informant assured me that no man could remember the time when they had been done and that the cave in which they were was regarded with great reverence throughout the countryside. I went, only to discover that the place was a disused *Ol-ḳal* and that the paintings (most of them were of Masai shields, but some were of a character bordering on the lascivious) had obviously been made by Dorobo or Masai Muran within the last five years or so.[2] Some were even fresher. Charcoal, red ochre, lime and wood-ash were the mediums used.

To the casual observer (particularly one new to Africa) the Dorobo, Masai, Kwavi, Gogo and even the Arusha warrior when in panoply might all seem to belong to the same tribe. To the habituated eye there would be many differences readily

[1] *Kipukander* (Nandi); *Hamshi* (*Méoiro*).

[2] When the Masai Muran go into *Ol-ḳal*, they are often accompanied by one or more Dorobo, generally *Méoiro*. The duties of the latter are to plait the Masai warriors' hair, cook and make themselves generally useful. Their reward is as much meat as they can consume.

294 [371] [132] have called one is termed *Inap rope*. Planting is done in a season called *Lenkoiong*, when there are, or should be, light rains. This is well recognized, as are two other seasons or months: *Lemeu*, a time of rain; and *Lenkatu*, a time of much rain. A form of

305 *The Calendar.*—The Wandorobo are very hazy about the calendar, and disagree among themselves about it. The "year" appears to be divided into six months, of which the following lists were compiled from those who pretend to know about them. No two agree, it will be noticed, except 3 and 4, which are probably wrong, for my informants displayed much uncertainty.

1.	2.	3.	4.	5.
Lenkoiye,	*Lenkoiong,*	*Lenkoiye,*	*Lenkoiye,*	*Lenkoiong*
Lemeiki,	*Lenkoiye,*	*Lenkoiong*	*Lenkoiong*	*Lemeu,*
Lekwe,	*Lemeiki,*	*Lemeiki,*	*Lemeiki,*	*Lenkatu,*
Lemeu,	*Lenkatu,*	*Lenkatu,*	*Lenkatu,*	*Lenkoiye.*
?	*Lemeu,*	*Lemeu,*	*Lemeu,*	*?*
?	*?*			

262 [722] *Food.*—In addition to the above-mentioned grain the Wandorobo will eat almost anything they can get their teeth into, but I do not gather that they will eat human flesh. They will devour any kind of antelope or pig, elephant, rhinoceros, etc., also carnivorous of all kinds, except the hyæna; nor do they eat chickens (the Dorobo say that this is because they—the Wandorobo—do not possess any) or snakes. Honey is greatly prized, and locusts are eat raw and wild in the bush.

462 *Division of Labour.*—A man's work, except during the hunting season, is wood cutting and attendance on the crops, where his main function is that of a scarecrow. During the hunting season all the able-bodied men leave the village in search of game, which they spear and trap. On wet ground they will actually run down a buck. When the hunters are out, work in the fields and village is done by women, children, and old men. The boys help with the crops, and the girls are employed in the village grinding grain and fetching water with the women. The very old people sit about and take little active part in the life of the community.

577 *Recreations.*—The Wandorobo have no musical instruments. They rarely dance, and while the children doubtless play games I gathered no reliable information under this head.

639 [787] [913] [619] [411] [852] *Manufactures.*—The Wandorobo are peculiarly wanting in this respect. They make neither baskets nor pottery. The former I did not see among them (the people were found to be using gourds as cooking pots). The latter is obtained from the Dorobo in exchange for tobacco. Their skirts (*kanu*) are similarly obtained, while their spears (*kiti*) come from the Dorobo country, just over the border in the Sotek. It is noticeable that they use the short stabbing spear. These, it may be noted, are the only tanged spears I saw in Kenyasia. They use headrests (*orkidokuap*) of Dorobo origin; as with all other tribes in this part of the world, they carry their water in gourds, upon which they frequently carve crude designs.

[531]

/Plate xxxv./

302 371 412 304 [284] manner as among the Masai, but here the eyebrows are also shaved by both sexes. The nails are cut with an ordinary two-edged knife. The two middle lower incisors are not broken out for everyone. Hair and nail cuttings are thrown away or hidden at some distance from the kraal, so that they will not fall into the hands of an evil sorcerer, who would be able to make from them sorcery leading to a sickness for their former owners.

Fig. 87.

The young men and girls color their entire bodies with a paint made out of fat and red earth (ol gorio), or the former also only legs and lower arms, and then wipe off the color again in serpentine lines (ngai) that run parallel an inch apart. After killing an elephant the happy hunter paints his chest with three lines, the two outer ones of which go from the collarbone over the nipples to the hips, the middle one from the chest to the navel (Fig. 87), or they paint

302 531 [286]

[291]

Fig. 88. Fig. 89. Fig. 90.

their whole bodies, with the exception of the abdomen, with white and red stripes (like the Masai warriors). The former painting they call kewilirik, the latter they designate with the Masai word ol gilalgwet. At feasts the men draw a line with the powder of sengelgera - ochre, from the upper lip upward over nose and forehead to the hairline. Boys (Fig. 88) and girls (Fig. 89) tattoo the lyre figure /Fig/ of the Masai, the latter also another similar one on the abdomen. Not infrequently one also finds on the face of the women the ochred-in of hipper design, which has been discussed for the Masai.

[292]

304 [285]

/310 cont./

789 outside the camp in the steppe, or must leave a slain piece of game /781/ outside during the night, they walk around the spot, before the approach of darkness, with a burning twig of the mendeja bush. They assert that if one has done this, no predatory animal can approach.

On the bow end held diagonally upward in shooting, one frequently finds a design like a money box, which, in the belief of the people, God himself taught them long ago, and which is supposed to have the effect that in hunting they will kill only fat game.

The nature of the sorcery through which sickness and death can be brought about they explain like the Masai. Evil, supernatural spirits have nothing to do with it. It is solely the work of evil human beings, who are despised, feared, and therefore expelled: they are called mbonono, in which one recognizes the Masai word ol emonotoni. Persons with the evil eye, who are called gallagumma, are likewise hated and expelled. If one knows no natural cause for an illness or a sudden death, it is regarded as the work of these sorcerers.

XV.

600 Law. -- General remarks. -- Property. -- Sharing the hunting booty. -- Things found. -- Barter. -- Debts. -- Liability. -- Gift. -- Blood friendship. -- Murder and manslaughter. -- Negligent homicide. -- Bodily injury. -- Immoral offenses. -- Theft. -- Inquiry about an unknown culprit. -- Legal procedure. -- Swearing. -- Torture. -- Ordeals. -- Blur test. -- Woman before justice. -- Mentally ill.

671 The legal views and legal practices of the Asá in general resemble
171 those of the Masai.[1] We find the same leading ideas everywhere. Here, too, might often comes before right, even if not to the same extent as there.

672 There is nothing new to be said about the rights of families and
(614) persons. The sole court in litigation is a respected man chosen by
both parties. If plaintiff and defendant belong to the same tribe.
(615) litigation or criminal cases in which plaintiff and defendant belong to two different tribes are not settled by the Wandorobo among themselves, but handed over to the Masai of the nearest kraal for settlement. A prosecution of punishable offenses by legal steps is unknown.

1. [For information on legal views of the Masai, see FLI2 Masai, 18Merker, category 116, pp.279-291--Analyst]